



METHODIST PROTESTANT.

ORIGINAL RELIGIOUS INTELLIGENCE.

For the Methodist Protestant,
EXTRACT FROM THE MINUTES OF VERMONT
CONFERENCE.

At the Annual Conference of the Methodist Protestant Church, for the Vermont District, held at Hinesburgh, on Shelburn Circuit, on Thursday, Feb. 9, 1832, JUSTUS BYINGTON was called to the chair, GEO. SMITH appointed Secretary, and HARMAN TOBY assistant Sec'y.

Members of Conference:

ELDERS—Justus Byington, Luther Chamberlain,* Nath'l Gage, Chandler Walker, Geo. Smith.

DEACONS—Josiah Jones, Wm. Gonne, Dan'l C. Vaughan.

LAY-DELEGATES—Daniel Norton, Heman Green,* Harmon Toby, Solomon Holcomb, Samuel Demon, Horace Newton,* David Clemons, Wesley Conant.

Those marked thus (*) were absent.

A portion of Scripture was read, and prayer offered up to the Throne of Grace, by Brother Justus Byington.

A committee, consisting of C. Walker, Wm. Gonne, and Harman Toby, was appointed to examine the credentials of the Lay-delegates; which committee reported that D. Norton, H. Green, H. Toby, S. Holcomb, S. Demon, H. Newton, D. Clemons, and W. Conant, were duly elected. The Conference, thus organized, proceeded to business.

On motion, a committee of five, consisting of Justus Byington, Chandler Walker, George Smith, Daniel Norton, and David Clemons, was appointed to station the preachers.

On motion, Resolved, That the lay-delegates to our annual conferences be elected by ballot, by the legal voters of the laity of the respective circuits and stations in the district, at the time and place of holding the Quarterly Meeting next preceding the Annual Conference, including also the unstationed ministers—provided, however, that no unstationed minister shall be permitted to vote for lay-delegates to the annual conference next preceding the general conference.

Resolved, That the lay-delegates be furnished with credentials of their election.

On motion, C. Walker, J. Byington, J. Jones, N. Gage, and Geo. Smith, was chosen a committee to report on the expediency of dividing and arranging the respective circuits and stations in the district.

On motion, Harmon Toby was chosen conference steward.

On motion, Resolved, That we hold our class meetings and love-feasts with open doors.

On motion, The Conference went into the election of President for this Conference year, and after receiving and counting the votes, Justus Byington was declared duly elected.

On motion, a Standing Committee, consisting of Geo. Smith, Chandler Walker, and Nath'l

Gage, was chosen to appoint a President pro tem. in case of a vacancy.

On motion, The characters of the official members of the Conference, were strictly examined and passed.

Zeba Byington being duly recommended and examined, was elected to Deacon's orders and ordained.

Josiah Jones, Wm. Gonne, D. C. Vaughan, and David Ferris, were elected to Elders' orders, and the latter was ordained.

The committee, on the division of the circuits, reported as follows, viz: that the work be divided into three four weeks circuits, and one two weeks circuit, viz: Shelburn circuit, St. Albans circuit, Granville circuit. Union River the two weeks circuit.

Stations of the Preachers.

Shelburn, No. in society, 132, Zeba Byington, superintendent; Wm. Gonne, assistant.

St. Albans, No. in society, 17, Nath'l Gage superintendent, to be supplied with another.

Granville, No. in society 91, C. Walker superintendent, Geo. Smith and D. C. Vaughan assistants.

Union River Circuit, No. in society 23, to be supplied.

Luther Chamberlain, Missionary. Josiah Jones, Conference Missionary.

Unstationed Preachers.

Shelburn Circuit—David Ferris, Elder, Thomas Carpenter, Deacon.

Licensed Preachers—Albert H. Otis, Hiram Carpenter, Daniel Gowe, Ethan Larnard. St. Albans circuit, Herman Green. Union River circuit, Joel Harris.

Resolved, That the President, with the advice of the Superintendents, shall appoint our camp meetings, and three and four days' meetings, and when present, shall superintend them.

Resolved, That our next Annual Conference be held on Thursday, preceding the second Sabbath, in February, 1833. The place to be agreed upon by the President and travelling preachers.

On motion, a committee was appointed, consisting of C. Walker, D. C. Vaughan, and Harman Toby, to make extracts from the minutes of the Conference, and send them for publication in the Methodist Protestant, the church periodical.

For the Methodist Protestant.

MARYLAND.

Deer Creek Circuit, March 6, 1832.

DEAR BROTHER,—Our Quarterly Meeting on this circuit closed on Sabbath night, the 4th of this inst. and we had a gracious season. We felt some regret that our President, Brother Henkle, could not be with us,—but our trust was in the "Lord of hosts," and he did not disappoint us. The congregations were large and attentive, and if permitted to judge from appearances, our labours were not in vain at that meeting. I do not know when I have seen

a better love-feast meeting, the melting influence of the Divine Spirit was with us, and we could truly say, "God is love." We were pleased to see the children of God, of different denominations, surrounding with us, the table of the Lord, and there commemorating the sufferings and death of our benevolent Redeemer. Names and parties were there forgotten, and Jesus Christ was all in all. Yours, &c.

ISAAC WEBSTER.

For the Methodist Protestant.

VIRGINIA.

Neabsco, March 4, 1832.

DEAR BROTHER,—Four weeks ago I wrote to inform you of the state of our infant cause in this section of the country. Since that time we have had several accessions, and the cause of reform is rapidly progressing, although I have had to pass through the fire and water of persecution, and after preaching have been publicly arraigned before the congregations to answer such questions as would be put only to a vile imposter, and this, too, not by the avowed infidel, but by official characters of the Methodist Episcopal Church, and while some have been deprived of their official standing for entertaining me, others have been threatened with the same, and some have declared they would not preach under the roof where I had been.

Persecution has been carried so far, as to cut off the tail, mane, and fore-top of my horse, so that I cannot ride him, (an account of which you may see in the Leesburg paper of Saturday last, the Genius of Liberty,) but this only tends to comfort my soul, for I have always observed, that where a work has appeared to be of God, it has generally met with the greatest opposition, and when a cause flourishes in the face of many opposers, it appears still more plain to be the work of God. I have frequently thought that if Martin Luther, John Bunyan, John Wesley, Isaac Watts, or George Whitfield, had been now alive, they would rather have invited me into, than shut me out of their pulpits.—Several have already seceded, who will join us on my next round. Brethren pray us.

Yours, &c.

WILLIAM JACKSON.

For the Methodist Protestant.

NORTH CAROLINA.

Lindley Store, February 24, 1832.

DEAR BROTHER,—I herewith give you some information relative to the prosperity of reform in this country, and I can say that I feel thankful to Almighty God for his blessings which have attended our feeble efforts. There has been an addition of about two hundred members on this circuit this year, and I think a good prospect of greater accessions. There have been some glorious revivals on this circuit this year. In one neighborhood about seventy five have united with us, and the gracious work of the Lord is progressing. The work is not confined to one particular part of the circuit, but

beyond what we conceived in general. Our unstationed brethren have cried aloud and spared not, whilst our lay-brethren and sisters, in general, have stood firmly to their posts, and no doubt but their prayers, perfumed by the precious blood of Jesus, have often been heard in heaven and answered on earth by Him whose eyes are over the righteous, and whose ears are open to their prayers, in the conversion of husbands, wives, children and friends, relatives and neighbours. O, that they would petition the Throne of Grace twice where they have once, and may a double portion of the spirit of Elijah's God rest upon them! then would religion flourish as the morning rose, then would Zion travel and bring forth children,—then the north and south would resign their sons and daughters, and the east and west would not keep back. May the Lord prosper all that is good, and destroy all that which is wrong.

Men of Israel every where, gird on your armour and travel forth in the beauty and strength of the living God, and all things will work together for our good. Yours, &c.

ALSON GRAY.

ECCLESIASTICAL.

For the Methodist Protestant.

Remarks upon a Paper just printed and published in the city of Philadelphia, entitled

"TO THE BISHOPS AND DELEGATES COMPOSING THE GENERAL CONFERENCE OF 1832."

Petitions and memorials to civil and ecclesiastical bodies, sometimes indicate the state of feeling of the writers of them and a few others; sometimes the principles of a whole party are plainly revealed in them; and, in some instances public opinion is fully declared in this direct manner. No Methodist could hear of a petition being in search of signers for the purpose of being sent to the General Conference, without being more or less desirous to know its objects. Mankind are zealous for the privilege of receiving favors, and generally believe that they know how to solicit them in a manner worthy of those who can bestow, and of those who are to be recipients. People, not immediately concerned, like to know what is the request. And as readers, having an interest in Methodism, we object to the first words in the Petition. It is sure to mislead ignorant folk. The Address should be, "*To the Bishops and Travelling Preachers composing the General Conference.*" It is true, these are "Delegates" but only of the travelling preachers. There is not a soul beside, in the Methodist E. Church, who is allowed suffrage or eligibility. It is an abuse of the American sense of the term, to call these men "Delegates" who are appointed by one another, and rule all the local preachers and laymen independently of the whole of the two latter classes. Both parties—the rulers and the ruled, should repudiate the word "delegates" with the same sort of sincerity that the one party disavows all right to be represented, and the other party disdains all pretension to act by authority of the governed. Delegates composing all other bodies of Protestants, are the chosen representatives of those for whom they act.

The petitioners address the petitioned, as "Reverend Fathers and Brethren." To this title of "Reverend," we object, and will just state, that this objection is not to be removed by the plea of customary designations. To civil titles there are not the same exceptions. The Scriptures of the New Testament give civil offi-

cers their titles, but it never gives any minister of Christ a title—these books have no flattering titles, but *forbids them*. There are still greater objections to styling any man "REVEREND FATHER." *Call no man Father*—we think the meaning is, call no man master, dictator, supreme teacher, or ruler, in the church. The word *call* means *submission*, to any one who may assume these powers, for no man has a right to them. *Submit not to such*. The Petitioners do call these "Delegates" fathers and reverend fathers, in the sense of *submission*, and they do so consistently, for they desire to be wholly governed by them, and so they are governed. Therefore, if we have regard to consistency only, we cannot object to their use of the terms, as names and things are with them so far identical.

In a similar consistency they cringingly say: "We—beg permission to present to your consideration a subject of deep interest"—*to wit*: "a change or repeal of that rule in our discipline requiring all our churches to be built with 'Free Seats.'" This is a matter which only concerns the petitioners, the conference, the pew builders, the pew renters, and the other members of the congregation. We have nothing to do with these matters. To pew, or not to pew, is their own question, and let them settle it as they may deem best.

The writer of the petition, we know, does not utter the sentiments of the majority of intelligent Methodists in the city of Philadelphia, when he says—"In conclusion, dear brethren, we beg leave to say, and most sincerely to assure you, that so far as we know our own hearts, that there is no radicalism, either directly, or indirectly, concerned in this memorial: and that if we supposed that it would have the remotest tendency to promote radical views, or principles, we would give it to the moles and bats, and still push on upon the old system and do our best to sustain it."

What is this hated "radicalism?" Is it something contrary to "the old system." What is the "old system?" It is the system of government of the Methodist Episcopal church.—What is that system of government? It is a government in which all of the legislative, all of the judicial, all of the executive powers, are wholly and solely in the hands of the travelling preachers. "Radicalism" is, therefore, something not at all in accordance with "the old system." Can any body give a better guess at the meaning of the writer of the memorial? Guessing is all that is permitted by him, for he has not condescended to inform any one what he means by "radicalism." Perhaps the conference will be informed. We cannot help suspecting, nay we are quite sure, that if the writer were asked *privately* what he intended the signers to say by adopting his language, he would inform inquirers, "Well, then, I intend that they shall inform the conference, that we desire to be governed just as you, the "Delegates," the "Reverend Fathers," our Masters, choose to govern us. You have now, "and we beg permission to present to your consideration," and "beg leave to say, and most sincerely to assure you," that we wish you always to possess and exercise over us, all the absolute powers possessed and exercised by you from the beginning—that is, "still push on upon the old system." In all this there is nothing of "radicalism, either directly or indirectly." "If we supposed that the remotest tendency to promote radical views, or principles," was concealed in what we ask, "we would give it to the moles and bats"—to get fat upon? Surely not to poison the unoffending creatures!

After all their painstaking, *see the radicals?* Why they request a repeal of nothing less than a RULE of the Conference! No radicals of whom we ever heard, ever requested more than the repeal of rules. To repeal is radical work; pure "radicalism!" Now the thing is none the less radical if "the free seat principle" is repealed, than if the bondage "seat principle" is repealed—'tis all radicalism." The Petitioners wish to seat their churches as they please without any rule of the conference. And will there not be radical freedom in doing so? "Radicalism" means no more than to do right without the aid of masters. What need is there then of coming into neighborhood with "the moles and the bats?" Possibly to their utter ruin!

If "radicalism" is used as synonymous with Christian liberty, we might inquire how far the Philadelphia Methodists are free. They are free enough to reject preachers appointed by the bishops. Last April they rejected four appointed by this high authority. They are free to reject class-leaders—leaders meetings will acknowledge no man as a leader of whom they do not approve. No preacher dare appoint a leader contrary to the wishes of the class. Free to have their churches incorporated—to elect their trustees in entire independence of all preachers. Free to manage their temporal concerns themselves. Whether, or not, the rule of "the free seat principle" is repealed, they will be free to pew, or not, as they please.

The intelligent portion of the methodists of Philadelphia will also be free to refuse to sign the memorial prepared for them. So far, very few, we are informed, have subscribed to their own shame.

We intended to have more particularly considered the memorial, but cannot conscientiously believe that it is worth the trouble. The writer informs the conference that the Methodist church of the city of Philadelphia is in debt, "fifty thousand dollars." We are sorry—and should be pained to hear that a people so oppressed with pecuniary difficulties were resolved to govern themselves in all future time.

LAICUS.

For the Methodist Protestant.

Mr. Editor,—In the relation that Christians stand to the Divine Being, the world has come to the conclusion that of all people they should sustain the most absolute consistency of character.

Whether men, under the influence of their sinful tempers and carnal dispositions, be adequate judges of religious consistency in all its branches, and in every point of Christian character, is a point which the Christian world will not concede. But while Christians regard as untrue the decisions of irreligious men in general, they are bound by every principle of religion and good sense, to admit the above conclusion to be just and in accordance with the word of God, the standard of all religious discretion. We find that God, in his Providence toward us a nation, has made it our privilege to enjoy equal liberty as fellow citizens of the same government; so also he has given us equal religious liberties for our individual and social enjoyment and edification in our probationary state. If one of our politicians in the congress of the United States offers any measure for the patronage of the legislature, which measure rests on principles that infringe the rights of his constituents, he at once renders himself obnoxious to the intelligent, to the virtuous, and honest part of the community, and very justly too. Is

it not a fact that he who would take away or infringe the rights of another, of equal standing by creation or by virtue of his existence, as a being of the same Lord, as a member of the same community, is not in fact an honest man. Is there a Christian in any of the branches of Christ's church, who would not oppose with all their power any usurpation of their civil liberties? Do they not hold them sacred and inviolate? Would they not reproach the individual who would seek to deprive them of their best possessions, with the basest designs? To be, therefore, zealous advocates for equal national privileges, and at the same time upholding an aristocratical system of church government, is an inconsistency too gross to be palmed upon any people. To have a monarchy established in the very bosom of a republican nation, is an absurdity in theory, and doubtless so in practice; but the fact is, such a thing does exist in our own country. A large number of our countrymen, associated under the title of the Methodist Episcopal Church, holding the true doctrines of Christianity; preaching and professing true holiness of heart, professing to be under the "perfect law of liberty," and yet they exhibit to the world, both preachers and people, the most glaring inconsistencies. The clergy assume prerogatives not authorized by the word of God, to govern exclusively the whole laity, an assumption founded in unrighteousness, and contrary to those doctrines which they hold and preach as essential to promote truth and purify the heart. The laity is found to be guilty of indiscretion, in submitting to such misrule and uncontrollable tyranny; they confide (they say) in the sincerity, devotedness, and purity of their preachers, as God-fearing men; therefore they feel that they are under a moral obligation to submit to their laws; by doing this they please the Divine Being. Here then is the error which they are in; a false conception of the minister's infallibility. This is the ground of the confidence—thus the clergy avail themselves of the people's errors and ignorance, to bind them in a perpetual state of vassalage.

The consequence is, from this state of things, this inconsistency in Christ's church, that Infidels and Deists find a very ready argument against Christ and his religion. A perfect man must have a perfect rule by which to regulate his course; hence, says the unbeliever, these preachers and monarchs are cheating their fellow men out of their liberties; and I (though a sinner) would not be guilty of such acts. I would not take the advantage of my neighbour! A man cannot be religious unless he is honest; I cannot, therefore, believe these men to be men of God. Hence the interest of Christ's church suffers, and also the interest of mankind. As irresponsible authority, in a small degree, is found to exist in any population, the history of that people will show that it tends powerfully to accumulation. We find, deep rooted in the heart of man, a propensity to bind, and keep forever bound his fellow man, in absolute subjugation to his will. This propensity to enslave his species is interwoven in his constitution; and religion, with its energetic power, does not take it away, nor place them in such a state of good feeling towards each other, as will secure honest dealings with his interest. It does not follow, because Christianity has not, in all its devotees, effected all that reformation which was wanted, that it cannot cure the most inveterate moral disease. Mankind are found to repose more confidence in man than in the word of Divine wisdom; so long, therefore, as this is the

case, we shall find in the ministry and laity a want of those virtues which should shine in the conduct of Christ's followers. The members of the Methodist E. Church do not go to the New Testament to ascertain whether Episcopal dignity is right or not, they go not to the word of God, but they go to Mr. Wesley, Mr. Asbury, or some Bishop, who is crowned with everlasting authority, to rule the church of Christ in an absolute manner for life. It follows of course that the members of the Methodist E. Church, by silent submission and non-resistance, will not only perpetuate an improper government, but will be the chief instrument in binding their offspring in a state of vassalage, and of course, misery and uneasiness.

G. J.

For the Methodist Protestant.

POWER AND AUTHORITY OF THE POPE.

Mr. Editor,—The supremacy of the Pope was gradually established, of which the following is a brief outline: As Rome was the principal city in the world, which at first governed the church, the bishop of Rome, after the fall of Jerusalem, exercised jurisdiction over greater, nobler, and wealthier converts than any bishop of the Empire. Appeals in civil matters were usually brought to Rome, and consequently, many strangers from all parts. As the bishop of Rome was enabled to maintain greater state, and possessed greater influence than others, the custom of civil appeals was made a precedent for ecclesiastical appeals. When the title of Universal Bishop, which Gregory the 1st had rejected, was assumed by his ambitious successors, these various precedents were made the law over those churches, which had hitherto preserved their independence, until at length Monarchs were laid prostrate by the exercise of ecclesiastical power. Witness the Emperor Henry the 3rd, dispossessed of his Empire, and of the allegiance of his subjects, by the decree of the Pope, who concluded the sentence of despotism in these characteristic terms, "it is meet that he be deprived of dignity, who endeavour to diminish the majesty of the church." Witness the same Emperor, after he was deposed, waiting in the first three days, at the entrance of a city, where the Pope, "clothed in purple and fine linen, fared sumptuously every day," while the fallen Monarch begged, with most abject entreaties, a pardon, which he with difficulty at length obtained. Even Henry 2nd performed penance at the shrine of a prelate; and in order to obtain absolution from the ecclesiastical functionaries, was obliged to endure scourging by the whips of monks. Another English King was constrained to surrender his royal dignity into the hands of the Pope's representative, and to hold the crown of England as a tributary of the See of Rome. "Is not the King of England our vassal?" said the Pontiff, "and I say more, our slave, who can with our nod imprison him, and enslave him to reproach?" Another of the Popes, inflamed with ambition, and maddened by a military spirit, disdaining the employment of weapons not carnal, flung the keys of St. Peter into the Tiber, and declared that henceforward he would wield only the sword of St. Paul. What shall we say or think of the Pope's intolerable pride? Can any man then, who either hath or shall read the Pope's lives, justly say that they had the Holy Ghost within them?

First, as touching that they will be called Universal Bishops and heads of all Christian churches throughout the world, we have the judgment of Gregory expressly against them;

who, writing to Mauritius, the Emperor, condemneth John, Bishop of Constantinople, in that behalf, calling him the prince of pride, Lucifer's successor, and the forerunner of antichrist. St. Barnabas also, agreeing thereunto, saith, what greater pride can there be, than that one man should prefer his own judgment before the whole congregation, as though he only had the spirit of God? And Chrysostom pronounceth a terrible sentence against them, affirming plainly, that whoever seeketh to be chief on earth, shall find confusion in heaven. Do not these, as well as other places, sufficiently evince their outrageous pride, in usurping to themselves a superiority above all others; as well ministers and members, kings and emperors?

What shall we say of him that made the noble King Dandalus to be tied by the neck with a chain, and to lie flat down before his table, there to gnaw bones like a dog? Shall we think that he had God's Holy Spirit within him? Such was Pope Clement 6th. What shall we say of him who proudly and contemptuously trod Frederick the Emperor under his feet, applying the verse of the Psalm unto him: "Thou shalt go upon the lion, and the adder, and the young lion, and the dragon thou shalt tread under thy feet." Shall we say that he had God's Holy Spirit within him? Such a tyrant was Pope Alexander 6th. What shall we say of him, that armed and animated the son against the father, causing him to be taken and cruelly famished to death, contrary to both the law of God and Nature. Shall we say that he had God's Holy Spirit within him? Such was Pope Pascal 2nd. What shall we say of him, who came into his Popedom like a fox, that reigned like a lion, and died like a dog? Shall we say that he had God's Holy Spirit within him? Such was Pope Boniface 8th. What shall we say of him who made Henry the Emperor, with his wife and young child, to stand at the gates of the city in rough winter, bare footed and bare legged, only clothed in linsy woolsey, eating nothing from morning till night, and that for the space of three days together? Shall we say that he had God's Holy Spirit within him? Such was Pope Hildebrand.

Many other examples might be given, as of Pope Joan; of Pope Julius 2nd, that wilfully cast St. Peter's keys into the river Tiberius; of Pope Urban 6th, that caused five Cardinals to be put in sacks and cruelly drowned; of Pope Sergius 3rd, that persecuted the dead body of Formosus, his predecessor, when it had been buried eight years; of Pope John 14th, of that name, who having his enemy delivered into his hands, caused him first to be stripped stark naked, his beard to be shaven, and to be hanged up a whole day by the hair, then to be set upon an ass, with his face backward toward the tail, to be carried round about the city, in despite, and after being miserably beaten with rods, to be thrust out of his country, and to be banished forever. But to conclude, wheresoever ye find the spirit of arrogance and pride, of envy, hatred, contention, persecution, revenge, extortion, murder, cruelty, &c. &c. it is not of God, and consequently must be of the devil; although they may pretend outwardly to the world ever so much holiness.

W. J.

For the Methodist Protestant.

METHODIST EPISCOPAL PERSECUTION.

Mr. Editor,—I wish to give you some information of our friends and enemies. I believe Presbyterians, Baptists, and Quakers, bid us God speed in reforming the government of the

Methodist Episcopal Church, and a number of the members of that church no doubt pray for our success, but all the influence that can be used in opposition to us is used by the travelling preachers of the Methodist E. Church in order to keep the people in darkness on the subject of Reform, not by fair argument, proving that it is not right for every man to be free so as to have a voice in making the laws in church and state, by which he is to be governed. No, they know they would fail in this attempt. Therefore they think they can succeed best to leave the text, and assail our characters behind our backs. This may do where the people know no better, but I feel thankful that people can see and judge for themselves.

Not long since I met with one of these men whose zeal was too much like that of Saul of Tarsus. When he entered the house I arose to meet him as I thought in a Christian manner, but he immediately sat down without giving me his hand with *how do you do sir!* I returned to my seat, and thought the treatment cold and uncharitable. We then commenced a conversation, in which he assailed the characters of the reformers in —; I told him that it was too far off. In the conversation he told me that if he had it in his power, he would not let me preach in any Methodist private house, neither would he suffer me to preach in any of their meeting houses. I answered and told him, that he might hold meetings at my house as often as he pleased, if he would do right.

Now, do we not see the necessity of taking an active part in the formation of those rules by which we are to be governed as Christians? Certainly, when men who were not born when our fathers were building meeting houses (for themselves and their children as they thought,) have the face to come and turn their children; did I say children? have not these young priests, who have just left their homes, assumed the privilege to drive some of our old gray headed fathers out of the meeting houses, which these old soldiers of the cross built before they were born. Tell it not in these United States, publish it not in the streets of their cities. Tell me not that this is religion. A. G.

From the Episcopal Recorder.

MR. EDITOR,—In looking over the Recorder of the 3d inst. I read a communication headed "Church Polity," and signed "S. B." In discussing the subject of exclusive ministerial authority being confined to Episcopal ordination, he intimates that the Reviewer of a Sermon preached by the Rev. John West, holds, "that although he (the Reviewer) might acknowledge the Episcopal to be the best of all forms, still, as to the matter of right, that Mr. Wesley's Bishops are as good as any other."

Now as I do not intend to enter at all into the merits of the question discussed by S. B., I trust you will indulge me so far as to insert this effort to rescue from the reproach incident upon the concluding sentence of the above quotation, which, if it contained the fact, would be cast upon the character of a highly eminent minister of Jesus Christ, who lived and died a Presbyterian in the Church of England, and whose indefatigable and laborious ministerial exertions, through a long life, tended more to the advancement of vital godliness in England, Ireland, America, and other parts of the world, than those of any other man since the reformation.

Mr. Wesley's Bishops! No, Sir—Mr. Wesley had more correct principles, than to attempt to create an order higher than his own, or give a

title which could by any possibility of construction, intimate the most distant intention to create such an order; he simply *set apart* Doctor Coke (who was likewise a Presbyterian of the Church of England,) to act in conjunction with Mr. Asbury, as *Superintendents* over the Societies in this country, which had been established through his instrumentality.

These gentlemen, considering that *Superintendent* was a long Latin word, and *Bishop* a scriptural one, assumed the latter as their title, in the face of Mr. Wesley's disapprobation and reprehension.

These are facts fully authenticated, and are now matters of history, and from Mr. Wesley's writings, we know that he would have considered nothing as a greater reproach upon his character, than that those gentlemen and their successors in office, should in truth, be called "Mr. Wesley's Bishops." TITUS.



BALTIMORE:

FRIDAY, MARCH 16, 1832.

A FEW WORDS TO THE MEMBERS OF OUR CHURCH, PARTICULARLY.

Dear Brethren and Sisters,—What plan shall we immediately adopt, that shall prove efficient and successful, to meet the necessary expenses of our brethren who are itinerant preachers amongst us? Many of them have families, yet feeling the claims of the church in its infancy, they, for the cause of Christ and Christian liberty, have abandoned their secular pursuits to supply the *imperious calls of the church for ministers.*

Those brethren most magnanimously left their comfortable homes and usual domestic enjoyments, to contribute their proportion of service to build up our infant Zion. Their personal privations have been great—their family sacrifices many—and their claims on our best efforts to sustain them, are pressing, just, and indispensable. Were the services of these brethren to be withheld from the church for only one year, what unpleasant consequences would follow? Were there no labourers to cultivate the field of Gospel grace and Christian liberty, would not thorns and briars appear, instead of the smiling products of ministerial culture? Where is the circuit or station that could spare its preachers? The preachers must either be furnished with the necessities of life, for themselves and their families, or they must faint in, and retire from, the work. Are we, as a people, prepared for the latter? We answer for all, we are not. A regular system of finance would effectually supply the necessary funds. In stations, this can readily be done by the members, in their quarterly meeting capacity, by apportioning to each class the sum necessary for the

current expenses of the church. If all leaders would take the pains on this subject that characterize some of the leaders, and collect the sums agreed upon by the members, every station would probably not only meet its own expenses, but send up a surplus to Conference for opening missionary ground. On circuits, where the leaders do not meet weekly or semi-monthly, the subject should be taken up at once, and promptly, by the Quarterly Conference, and such a regular system of finance adopted as should be effectual.

It is to be hoped that this subject will meet immediate attention from our official Brethren. We speak advisedly when we say, that there is and has been too much indifference on this highly important subject. When the leaders do not shew a becoming interest on pecuniary matters, some of the leading members should take them up, and encourage the leader and the members of the class; this has had a powerful influence both on the leaders and members in the Methodist Episcopal, and would have a similar effect in the Methodist Protestant Church. We entreat brethren and sisters, who read this article, to begin at once. A whole circuit or station ought not to suffer from the indifference of a few supine officers.

✠ We are happy to inform our friends and patrons, that nearly three hundred new subscribers have been forwarded for the Mutual Rights and Methodist Protestant within a few weeks past, and hope our preachers and patrons generally will continue their efforts in this good work. We repeat what we stated in a former number that where the paper has the greatest number of subscribers, there the preachers are best supported, and the other expenses most promptly met.

The cheering intelligence which is weekly furnished by the paper, encourages the hearts and opens the purses of our friends. It cannot be expected that those who are ignorant of our prosperity will contribute liberally to the interests of the church. Information of prosperity in our secular relations never fails to induce liberal advances. When our people *know personally* that our tide of success, as a church, is continually rising, their pecuniary contributions will rise in proportion.

Prejudice is yielding before the march of truth. Representation must increase, and Methodist Aristocracy must decrease in this free and enlightened Republic. The God of righteousness is our God, and he will sustain and prosper us gloriously if we do our duty.

✠ We respectfully request the President of each Annual Conference to forward us a list of the number of Methodist Protestant churches belonging to the circuits and stations within his District, as early as practicable.

METHODIST PROTESTANT CHURCH CONFERENCES.

That for the Maryland District, for 1832, will convene in Georgetown, (D.C.) on the first Wednesday in April.

That for the Pennsylvania District, will convene in Philadelphia on Tuesday, 3d April next.

That for the New York District, will convene in the city of New York, on Friday, 12th April, in Attorney-street church.

That for Massachusetts will convene in Boston, on Monday, 2d April.

The subscribers to this paper and those who have received Books, within the above respective districts, will please send their payments for the papers and books to the Conference Steward, or such person as the Conference may designate to transmit to the Agent and Publisher.

For the Methodist Protestant.

THE LORD'S SUPPER.

[Continued from page 69.]

We will now proceed to the consideration of the second question. What preparations are necessary—

1. As it regards the elements for the Supper?
2. As it respects the communicants?

As it regards the elements for the Supper, we are of the opinion, that what is called "*Consecrating the elements*" is unnecessary and officious. That we may not expose ourselves to the charge of beating the air, it will be proper to cite instances wherein the consecrating ceremony is repeated, and the elements "*consecrated*." For this purpose, however, we need not go far; for the youngest church in Christendom, except our own, is up to the hub in this consecrating matter. She has in her communion ceremony a "*Prayer of consecration*," to be repeated over the bread and wine designed for the Lord's Supper. And, while a portion of this prayer is repeating, the officiating minister, is directed "*to lay his hands upon all the bread*." And when repeating another part, he is "*to lay his hands upon all the vessels which contain the wine*." And, "*If the consecrated bread and wine be all spent before all have communicated, the Elder may consecrate more, by repeating the prayer of consecration*," and the laying on of his hands as above directed. (Methodist Episcopal church communion service.)

The practice of consecrating the elements for the Lord's Supper first obtained in the dark ages. No such thing was known in the church during the first thousand years. It is said, in Matt. xxvi. 26. "Jesus took bread and blessed it." Dr. A. Clarke, in his note on this passage, says, "What was it that our Lord blessed? not the bread, though many think the contrary, being deceived by the word *it*, which is improperly supplied in our version, but God, the dispenser of every good."—"No blessing, therefore, of the elements is here intended; they were already blessed, in being sent as a gift of mercy from the bountiful Lord; but God the sender is blessed, because of the liberal provision he has made for his worthless creatures. Blessing and touching the bread, are merely Popish ceremonies, unauthorized either by Scripture, or the practice of the pure church of God; necessary of course to them who pretend to transmute, by a kind of spiritual incantation, the bread and wine into the real body, and blood of Jesus Christ: a measure, the grossest in folly and most stupid in nonsense, to which God in

judgment ever abandoned the fallen spirit of man." (Clark's Commentary.)

It will also be proper here to notice that passage in 1 Cor. x. 16. where Paul says: "The cup of blessing which we bless." On this passage Dr. Macknight quotes the Greek text, and gives the following literal translation: "*for which we speak good words of praise and thanks*, as is plain from chap. xi. 24, where this *blessing* is interpreted by the *giving of thanks*." The phrase here, denotes the whole communicants joining together in blessing God over the cup, for his mercy in redeeming the world, through the blood of Christ. For both Luke and Paul, in their account of the institution, express this part of the action by *ευχαριστας*, (*eucharistes*), *having given thanks*. Hence, the service itself has long borne the name of the *Eucharist*, or giving thanks, by way of eminence.

We are happy to have it in our power to say, that the Methodist Protestant Church has no consecrating ceremony in her communion service; nor does she direct her ministers to lay their hands, by way of consecration, on the bread and wine used in the Lord's Supper. The form of prayer to be repeated by our ministers in the administration of the Lord's Supper, is calculated and designed to prepare the minds and hearts of the communicants for a grateful and worthy reception, and to implore the divine mercy and benediction. It would seem that some appropriate form of sound words is proper on those occasions, in order to guide the mind and lead the heart into a suitable train of thought and expression. Our own experience and practice has fully confirmed us in the opinion, that it is always best to follow the form prescribed.

The only necessary preparation, in the elements, after giving thanks to God for the unspeakable gift of his Son for the redemption of the world is, that, in obedience to Christ's command and example, we *break the bread* and distribute it among the communicants; and then hand them the cup of wine with an appropriate exhortation.

The forms of words recommended in our formulary are: *Take, eat this in remembrance that Christ's body was broken for you; for while we were yet sinners, Christ died for us, and became the propitiation for our sins, and not for ours only, but for the sins of the whole world.* On presenting the cup: *Drink ye all of this, in grateful remembrance, that the blood of Christ was shed for you; for ye were not redeemed with corruptible things, but with the precious blood of Christ, in whom we have redemption, through faith, even the forgiveness of our sins, and the sanctification of our souls.* Additional, appropriate exhortations are also expected from the officiating ministers.

Breaking the bread is a necessary and significant part of this solemn rite. It is mere trifling to say, that "breaking the cakes of unleavened bread was the most convenient mode, and, therefore, our Lord broke the bread." It is very evident that Christ designed to fix the attention of his disciples on the act of *breaking* the bread, for the purpose of ever after calling up to the minds of his followers his ignominious death on the cross, hence he said, "*Take, eat; this is my body broken for you*."

That the breaking of the bread to be distributed, is a necessary part of this rite, is evident; First, from the continual mention of it by Paul, and all the Evangelists, when they speak of the institution of the Supper, which shews it to be a necessary part of it. Secondly, Christ says:

"*Take, eat; this is my body broken for you*." (1 Cor. xi. 24.) But when the elements are not broken, it can be no more said, *This is my body broken for you*, than where the elements are not given. Thirdly, our Lord said: *Do this in remembrance of me*; that is, eat this bread broken, in remembrance of my body broken on the cross. Now where no body broken is distributed, there, nothing can be eaten in memorial of his broken body. Hence it was, that *distributing bread broken*, continued for a thousand years; and was observed even in the Roman Church in the eleventh century. (See Whitby in loco. And Campbell on the Gospels.)

We should be highly gratified to see this scriptural and primitive practice of breaking the bread obtain in all the Protestant Methodist Churches, as uniformly as in all the Presbyterian, Lutheran, and Baptist Churches in the world. The prevailing and universal custom among Methodists of cutting the loaf into small pieces takes away from this part of the rite its main feature of expression and signification, if, indeed, it be not a careless disregard of Christ's design, at the time he broke the bread and gave it to his disciples.

2. The preparation in the communicants.*

It is to be feared that too little attention is given by many Christians, to a preparation for a worthy celebration of the Lord's Supper.—Some appear to be reminded of the feast only by a sight of the table; and others feel so much indifference about it, that they can, after sermon, turn their backs upon the Lord's table, and hasten home to eat at their own tables of what to them is more acceptable, and requires less sacrifice and devotion from their ungrateful hearts. We are sorry to be compelled to say, that we have observed, both in the Methodist Episcopal Church, and the Methodist Protestant Church, a marked indifference in relation to a preparation for the celebration of this ordinance. While the ministers of other churches take particular pains, even in the preceding week, to impress on the minds of their fellowship the nature and solemn character of the approaching festival, and thus prepare their minds and hearts for a worthy reception, Methodist ministers, in too many instances, scarcely so much as advert to the occasion. This, to say the least of it, is a culpable neglect, on the part of those servants whom God hath appointed to wait on his people, and minister in holy things. Indeed, it often happens, that on the very day of the celebration, the minister scarcely condescends to notice his master's table, or invite attention to the solemn ordinance, until after he has dismissed the congregation. Then he simply informs the society that the "sacrament" will be administered, and perhaps gives an invitation to those in good standing in their own churches to tarry and partake.

But to the question, what preparation is necessary in the communicants? The first thing necessary, we apprehend, is, that they *understand* the nature and design of the institution. Without this, they cannot partake so profitably as those who have a clear perception of the nature of the ordinance. What confusion must hang about the minds of those who are taught, that they are to approach the table of the Lord and eat his body and drink his blood by

*As we shall have occasion to use the term communicant, it will be proper here to say, we shall use it according to Walker's definition: "One who is present, as a worshipper, at the celebration of the Lord's Supper."

faith? What terror must be excited in the hearts of the timid ones who are informed, that unless they discern the Lord's body in the Supper, they will partake unworthily, and eat and drink damnation? The Apostle took much pains with the Corinthians to set them right in their apprehensions of the nature and design of the Supper. He repeated to them in his letter what he had delivered unto them on a former occasion; and argued and expostulated with them on their misconceptions and perversion of this solemn rite. We need not here repeat what we have said on the nature and design of the Lord's Supper.

The second thing is, that the communicants examine themselves. "Let a man examine himself, and so let him eat of that bread, and drink of that cup." Let him examine himself, First, whether his motives are pure, whether his design in approaching the table, is to keep up the memory of Christ's death and resurrection.—Secondly, whether he is moved to do this by a sense of gratitude to God for the great love wherewith he loved the world. Thirdly, whether he comes with a firm purpose of doing honour to Christ by living in all respects conformably to his precepts and example. And; Fourthly, whether he sincerely desires to live in peace and charity with all men.—There can, however, be no better moral preparation for a reception of the Lord's Supper, than a habit of piety; an every day contemplation of the immense obligations we are laid under by divine goodness, and a habitual dedication of soul and body to the service of God. Yet as we are prone to forgetfulness, lukewarmness, ingratitude, and formality, it becomes necessary on those extra occasions, to institute a particular examination into our motives, desires, tempers, and purposes; and to rouse up our souls by a special contemplation of the great love wherewith Christ loved us and shed his blood for us, that our faith and love may be increased; and, "that we may worthily and profitably commemorate the death and passion of our Lord and Saviour Jesus Christ."

[To be continued.]

For the Methodist Protestant.

THE HOUSE OF GOD.

(No. 1.)

What place this side heaven so interesting to an immortal spirit, as the sanctuary of the Lord: the place exclusively dedicated and devoted to the worship of Almighty God, and where he delights to "record his name" in the conversion of sinners, and the sanctification of believers!

It is here, that the promiscuous crowd on the regular return of the Sabbath of the Lord, congregate themselves, professedly if not in reality, to pay divine honors to the Divine Majesty. It is here, that the celestial hosts are wont to be imitated in their pleasing exercises, by the mingled songs of praise, swelling forth from the grateful bosoms, and expressed by the harmonious voices of men, women and children. It is here, that the prayerful knee is bowed, in humble prostration before the "King of Kings, and Lord of Lords;" whilst the spokesman of the suppliant assembly presents a fervent petition to the throne of heavenly grace, accompanied with the silent, but yet fervent aspirations of the devout worshipper. It is here, that the ambassador of the sovereign of the universe proclaims the terms of reconciliation between an offended God and a rebel world; whilst in the spirit of his Master, and honored to stand in his "stead," he expos-

tulates with, and "prays" the sinner to be "reconciled to God." It is here, that the broken-hearted, repenting sinner, while bowed in spirit under the weight of guilt accumulated by years of transgression against God, is directed, in language sweet as mercy's softest accents, to "behold" by the eye of faith, "the Lamb of God which taketh away the sins of the world;" while the all-restoring "balm of gilead" is applied to the soul, healing the "wounds and bruises" that sin hath made.

It is here, that the rich and inexhaustible treasures of everlasting truth are explored and unfolded to view, while the soul "who hungers and thirsts after righteousness," full and complete, is satiated therefrom. It is here too, that kindred spirits, while yet inhabiting tenements of clay, having been "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away," delight to call to mind the broken body and shed blood of their Redeemer, by partaking of the symbols thereof; whilst faith in the atoning merit of Jesus Christ, seems to impart holy nutriment to every crumb of bread, and every drop of wine taken in remembrance of the agonizing sweat in the garden, and the expiring groans upon the accursed tree.

And are these the solemn services of the sanctuary of the Lord? Are these the duties man is called upon to perform, or rather, the dignified privileges to which, from the depths of wretchedness into which he was sunk by transgression, he is now exalted—even to hold converse with the Deity? Yea and verily—truly then, "one day in thy courts," O God, "is better than a thousand" elsewhere. And while Heaven looks with infinite complacency upon the assembly of his saints here below, angels gaze with rapturous delight, and fly with lightning-like rapidity to execute God's messages of mercy—love and good will to their kindred spirits who yet sojourn in this vale of tears.

With such interesting facts as these before the mind, who can but be astonished, that reflects for one moment;—nay more, who that has a suitable regard for the honor of his God, and the interests of christianity, can but feel affliction of spirit, while viewing the shameful neglect of some, and the irreverent conduct of others in the sanctuary of the Most High!

It is our purpose to notice a few particulars connected with these points in two or three short numbers.

We beg permission frankly to declare, that we should not have taken the pains to put our thoughts upon paper in reference to this subject, did we not believe that too many stand chargeable. If the particulars we are about to notice, shall not, in the judgement of some of our readers, possess the importance we have attached to them, it is hoped that such persons will not call in question the purity of the motives by which we have been actuated. But, we will indulge the hope, that to whomsoever the remarks we shall make are justly applicable, they will be applied with honesty of heart, and that the proper remedy will be at once resorted to.

District of Columbia, Feb. 1832.

ALL THINGS IN SEASON.

Out of season and measure a good may be turned to an evil. Praying in its season is better than ploughing. And ploughing in its season is better than praying, and will do more good: for God will more accept and bless it.

Baxter.

For the Methodist Protestant.

The wise man hath said that "there is a time for all things;" and surely there should be a time, when the mind, pausing, in its grasping progress after the things of futurity, should turn and review the manifold mercies of its *past* existence. And it does seem to me, that the season of affliction is the most appropriate time for this useful, and necessary work. The remembrance of the many days of health, and enjoyment, with which the Lord has formerly blessed us, will, methinks, have a powerful effect in soothing the soul in its moments of anguish, and of hushing to quietness the faintest murmur of the throbbing bosom. When I look back upon the days, and years which have been spent in sin and folly—in which I was wandering far from God; and vainly toiling for happiness amidst the crumbling elements of this frail and fleeting world, I feel disposed to lament; that the hand of affliction did not oftener press upon me, and wake me up to a sense of my error. "Afflictions spring not out of the dust," says the word of truth. And if christians, we assuredly believe this! Why then do we make a merit of being *resigned* to them, as the dispensations of an overruling Providence, who sees the *christian* under the full tide of prosperity,—when his business thrives, and each new venture brings back a ten-fold gain:—who sees him then with care-worn face and feeble moan, prostrating himself at the footstool of mercy, and saying with faltering tone, "Father thy will be done?" Does he not rather pour out his soul, in the full-swellings strains of gratitude to the bountiful giver of these mercies; most assuredly he does! And yet the afflictions to which he hardly submits are a *certain blessing*, while the riches which he receives with such demonstrations of gratitude, are alas, too often the fruitful cause of present disquietude.

Oh why does not the christian rather desire to be poor in this world's goods, that he may be rich toward God? Look throughout the whole compass of the Bible, to whom are all its richest and most soul-cherishing promises addressed—to the poor—the needy—the distressed—every book, tells of God's friendship for the poor—and teems with promises for their succor and support.

How delightful the language of the prophet Isaiah. "O Lord, thou art my God: I will exalt thee, I will praise thy name: for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast been a strength to the poor,—a strength to the needy, in his distress, a refuge from the storm,—a shadow from the heat,—when the blast of the terrible ones is as a storm against the wall." The rich, and the healthy may *admire* the beauty of such language as this—but they cannot *feel* its power! Oh no! But when the poor feeble one, who has poverty, the Leper's mark stamped upon his features; he, whom the world has cast out as unworthy of its smile—he against whom in the pathetic language of David, his own familiar friend hath lifted up his heel,—when he, haply shut up from the worlds cold stare, looking around upon the narrow limits of his cheerless hovel, and feeling himself almost abandoned; when he takes up the blessed Bible as his last—his only hope,—how swells his heart as he roves upon the rich and rapt pages of the Holy Prophet,—how glows his bosom with more than mortal joy! The dim and narrow walls of his hovel seem to expand, with his expanding thoughts, and now they melt away into the far-off land of eternity, and his vision, no longer confined, sees the ever-green groves of that blessed land, and the bright

thrones of princes, and patriarchs all shinging and glittering in the light of the glory of God. He hears too, the rich mellow tones of those heavenly harps sweeping fitfully by upon the fragrant breeze; whilst, high over all the swelling strain is heard, the full chorus of that mighty company, whom no man can number, shouting forth the long, and loud, "Hallelujah,—Hallelujah, the Lord God omnipotent reigneth!"

Thrice blessed book, that brings such feelings, and such views to the bosom of the poor, and the forsaken—that in the dimness of his solitude canst fill his mind with the sure hope of a bright and glorious home throned high above all change, and lasting as his own immortal spirit.—Let me, oh Father, if it be thy will, be even as poor despised Lazarus—with this high hope of immortal glory glowing in my bosom, rather than the proudest monarch of the universe, with all the pomp, and power, and glory which feeble dust can claim, or feebler dust can give!

B. H. R.

OBITUARY.

For the Methodist Protestant.

Departed this life, on Thursday night the 8th inst. Mr. PETER SNYDER, an old and highly respected member of the Methodist E. Church, aged about 64 years. We knew him intimately for a number of years. He was a plain and an honest man.* He was more,—he was a liberal minded and a truly pious man. We cheerfully bear this record to his name and memory. We have every reason to believe that he was made by Divine Grace ready for the garner of the Lord. God grant that his children may follow him as far as he followed Christ! We esteemed him in life, and his memory is cherished in our kind recollections. We hope to meet him in the "eternal world of joy." The poor have lost a friend—and the church to which he belonged, one of its most pious and zealous members. Yes, Peter Snyder, thy name shall be dwelt on with pleasure for thy usefulness as a citizen, and for thy holy fervour in devotion as a Christian! We visited him in his severe illness by his request, and found his soul alive to God, and ready for his flight. We prayed with him and for him, and we parted in the glorious hope of meeting each other in Heaven.

*One instance of his honesty and uprightness we will mention to his praise; it occurred prior to the expulsions of Reformers from the Methodist Episcopal Church in Baltimore. He had coalesced with a number of ardent spirits of that church to hold meetings of the enemies of Reformers. After they had framed their address against Reformers, and had denounced them, and for which he voted, it was thought by those who managed the scenes, that Peter Snyder would make a good juror for their party purposes. He told the writer of this article and others, that he had been called on to serve as a juror, and said to them, "as an honest man, I cannot consent to serve, having previously expressed my opinion on the cases." We leave the inference with our readers, how much honesty and uprightness those possessed, who, notwithstanding a similar participation, most cordially consented to serve on the cases!! May God be more merciful to such than they were to their brethren. Will such be held guiltless by the judge of all the earth, unless they repent, and acknowledge their fault to God and their injured brethren?

For the Methodist Protestant.

Died recently, in the possession of a triumphant and blessed hope of immortality and eternal life, our beloved sister SARAH EMMERSON, widow of our highly respected Brother Arthur Emmerson. In early life Sister Emmerson united herself to the Methodist Episcopal Church, in whose communion she remained more than thirty years, sustaining an irreproachable character, and enjoying the entire confidence of all who were blessed with her acquaintance. In the fall of 1827, she, with sixty other sisters, withdrew from that communion, in consequence of the unrelenting persecution of Reformers, and united herself in church fellowship with the little band of reformers, among whom was her husband, who had been expelled from the M. E. Church on account of their praiseworthy efforts to introduce a lay-representation in her legislative department.

Sister Emmerson was remarkable for deep piety and conscientious attention to the duties of religion, and for that equanimity of mind and consistency of conduct which characterize the sensible and genuine follower of the meek and lowly Saviour. As was her life, so was her death, placid, sweet, triumphant. Those who were acquainted with the one, will say, let me live the life of the righteous; and those who witnessed the other will say, let my latter end be like his hers. Our sisters, whose names stand recorded with Sister Emmerson's, at the foot of that inimitable letter of withdrawal, will imitate her heavenly mindedness and persevering constancy; and while they, in this bereavement, perceive the monition, "be ye also ready," will also rejoice in hope of uniting with her in the blissful regions of immortal blessedness, and endless life.

R.

Baltimore, March 7.

For the Methodist Protestant.

Died on Tuesday morning, 15th inst. ELLEN, the only daughter of the Rev. John W. Porter, of Woodsboro', Frederick county, Md. after a lingering and painful illness of 2 weeks. Few, very few, have been called to experience a more afflicting dispensation of Divine Providence than the fond parents of this interesting child. She was their only child—this consideration alone was sufficient to bind her to them in the most tender and endearing ties—but when they beheld in their little Ellen those expanding qualities of mind and disposition which were calculated to cheer their hopes and brighten fond expectations, what must have been the nature of their affliction when witnessing, for two weeks, her excruciating sufferings and final death. The physician who attended her during her illness, prompted by the native benevolence of his disposition, and by feelings of the warmest regard for the suffering parents, exerted to the utmost that skill and judgment for which he is so deservedly eminent—but alas his efforts were vain—the mandate had gone forth—a gracious, but mysterious Providence determined her dissolution, and little Ellen was called from a world of sorrow to her native skies. Stranger, whoever thou art, if thy eyes should wander over these lines, let me conduct you to as interesting a scene as you were ever called to witness—approach that bed—there, surrounded by her weeping friends and relatives, lays the pale, emaciated form of an interesting little girl, four years and eight months old—she is breathing her last—the immortal spirit fluttering on the confines of expiring mortality, spreads its little pinions ready to depart. Suddenly she calls her father—he bends over his

dying child—but O what are the emotions of his swelling heart when she clasps her little arms around his neck and fervently kisses him. Her mother is called, she too receives the fond embraces of her dying child—her burning, quivering lips press those of her mother—her affectionate aunt; an amiable young lady who kindly assisted in attending her; the servant girl; and all who were present, shared in the affectionate embraces of the expiring babe—this done, she folded her hands upon her breast and died without a groan—what a scene—farewell, little Ellen farewell, long, long will those who witnessed thy death dwell with tender recollection over its affecting circumstances. To the afflicted parents I would address the language of the Poet:

"Weep not for those whom the veil of the tomb, In life's happy morning hath hid from your eyes, Ere sin threw a blight o'er the spirit's young bloom, Or earth had profaned what was meant for the
Weep not for them—ere their spring-time they flew
To that land where the wings of the soul is un- And now like a star beyond evening's cold dew, Look radiantly down on the tears of this world. There—there—when life's tempests and storms are all o'er, And eternities visions shall burst on your sight, Shall you clasp to your bosoms your Ellen once more, And forever dwell with her in mansion of light." W.

DESIRE FOR HOLINESS.

"I shall be satisfied when I awake with thy likeness," David.

The psalmist, although a great king, was a worshiper of the true God, and took delight in his praise. He preferred being a door keeper in the house of the Lord, or the humblest servant in the Church, rather than to dwell in the tents of wickedness. He not only praised the Lord on the harp, but he also composed psalms which poured forth the pious breathings of a soul longing to be transformed to the likeness of his God, and could not be satisfied until he awoke in his likeness. Notwithstanding the elevation, the splendour, and the equipage of his court, he prefers the humble state of a worshipper of God, to all the honours nobility could confer. He took delight in perusing the holy oracles. He meditated therein day and night. Although the proud waves and angry billows passed over him, yet the Lord communicated his loving kindness in the day time, and in the night his song was sweet unto him, and his prayer was unto the God of his life. God was his rock and sure defence. Whilst he trusted in him he was safe—the proud waters could not come over his soul. He was transformed to his likeness, and was satisfied.—He knew in whom he believed. His joy increased as he advanced in holiness. He breaks out in holy rapture, "There is none on earth that I desire besides thee. Thou art my song in the night. I take pleasure in doing thy will. Thy loving kindness is better than life."

If the psalmist was so much delighted in walking in the testimonies of the Lord, and receiving the tokens of his favour, what encouragement the Christian has to pursue a similar course, and strive for that satisfaction which David had when he awoke with the likeness of Christ. It is the privilege of all Christians to experience what the psalmist desired and obtained.

May each reader of this article examine himself closely, and see whether he is in possession of that heavenly likeness which alone can give satisfaction to the immortal mind.



ORIGINAL POETRY.

We acknowledge, with much pleasure, our obligations to the authors of the following original and beautiful pieces—they follow in the order received—the first is from a son of parents who are members of our church in this city; the second is from a young gentleman recently from Europe; the third is from the District of Columbia. To us they are all highly welcome and valuable specimens;—each breathes, in our opinion, the spirit of Poetry. We hope they will continue their contributions to our columns. Our readers, we presume, will also feel much indebted to their respective authors.

For the Methodist Protestant.

THE PLAGUE OF BLOOD.

Proud Pharaoh, despise not the Hebrews' God;
Overwhelming his anger—almighty his rod;
His breath goeth forth, 'tis the whirlwind's wrath,
His eye glance is seen in the lightnings path;
His voice cometh forth from the midnight cloud,
When the tone of the tempest is deep and loud;
Turn, turn from thy hardness—quick humble thy pride,
Ere destruction sweeps o'er like the storm on the tide.

Ah! King of great Egypt, thy people shall wail,
Though firm is their bearing, the stoutest shall quail;
Thy heart shall bow down ere the day is done,
Though glorious in brightness the morning's sun,
Go forth to the river, thy fruitful Nile,
Look abroad on its life, and securely smile;
But hark!—ere the twilight, its breast shall be
Thick and waveless—heart-sickning to all and thee.

Stalk onward, proud king of a mighty land,
With thy gold bought minions, a fraudulent band;
Thou art staid for, haste on, by the water's side,
Thou art staid for by those who will check thy pride.
Nay, frown not! they're sent by the Great I AM,
They will be heard of thee—their errand name—
They will speak to thine heart—thine astonish'd eye—
Thy courage shall fail—thou wilt fear and fly.

Still—still in thy hardness thou speakest the word,
King Pharaoh, JHOFAN the mighty hath heard;
Ha! wherefore start back?—'tis a human hand
That is stretched o'er the river!—There's blood on
the strand!

The water that roll'd in its pride along,
In its circling mazes the reeds among,
In its azure and gold 'neath the cloudless heav'n,
To death and corruption in wrath is given.

A maiden with joy in her glancing eye;
With the rose on her cheek and her lip draws nigh;
She hath bent like the lily to dip the wave—
Now wildly she flies—'tis a crimson grave.
Death in his foul triumph holds not there,
And he look'd on the maid with his blighting stare—
From her joyful eye hath the gladness gone,
And the brightness away from her cheek hath flown.

At the altar two lovers their vows have made,
In the sunshine of pleasure, in sorrows shade;
They will cling to each other,—the sparkling cup,
As the pledge of his truth he hath lifted up.
"Yes, loved one! I'll bind thee around my heart,
"You shall grow like a vine there that never can part
"While there's life,"—he hath dash'd the cup aside,
And strangely glares on his trembling bride.

Look on yon fond mother—she's bending low,
She hath left a kiss on that cherub brow;
She hath caught a smile from that angel face—
O sweeter than passion's wild pencil can trace!
She hath lifted the cup that her babe might sip,
The cooling water hath touch'd its lip—
There's a pause—a shriek—on the polish'd floor,
It is no delusion, blood's streaming o'er.

There is blood in the river—there's blood in the stream,
In the snowy vase there's a ruby gleam,
From the fountain there gushes a thickened flow,
In the marble basin it lies below.
It struggles congeal'd on its course along—
Gone—gone from the rill is its merry song;
The lakes bright breast, where the breezes play'd,
In a bloody mantle is now array'd.

In the city, a troubled sound is heard,
There comes from the meadow a fearful word;
From fountain, to river and fountain, a throng
Rush, heedless of nought but their thirst, along.
O wild is the glance of each burning eye!
O strong is the heart throb of agony!
As they look on each fount—on the bloody tide—
Or the slimy streamlets as they slowly glide.

ARTHUR.

For the Methodist Protestant.

MY MOTHER.

BY JAMES H. LANKTREE.

When I a helpless infant lay,
Exposed to pain, disease, decay,
Who sweetly watched me night and day?
My mother.

Who loved to see my harmless joys,
My childish sports, with childish toys,
Nor chid me for my playful-noise?
My mother.

When sickness weigh'd my drooping head,
Who o'er me sigh'd, and watch'd my bed,
And wept as if her heart had bled?
My mother.

Who loved to see my bosom swell,
As she some pretty tale would tell,
How martyrs bled and heroes fell?
My mother.

When reason's ray began to shine,
Who did my heart to truth incline,
And all my simple thoughts define?
My mother.

Who first to my expanding mind
Explained, in language soft and kind,
Why were the Earth and Heavens design'd?
My mother.

Who led me to the house of prayer,
The words of life and truth to hear,
And worship God, my maker, there?
My mother.

And shall I, in my riper years,
When venerable age appears,
Forget thy tenderness and tears?
My mother.

No, let me ever own thy sway,
Still thy parental voice obey,
And thy increasing love repay—
My mother.

And oh, may my glad soul arise,
When life is o'er, to yonder skies,
To share with thee heaven's deathless joys.
My mother.

Baltimore county, Jan. 20, 1832.

For the Methodist Protestant.

FAR AWAY.

Far away; far away; from the giddy and gay,
To some lonely retreat let me hie;
For it is better to dwell in a desert, they say,
Than to revel where joy only lasts for a day,
And where hope only sparkles to die.

Far away; where the distant notes faintly swell,
Softly borne on the evening breeze:
In solitude sure it is sweeter to dwell,
Where the song of the wanderer works even a spell,
And where music is potent to please.

Far away; by the side of some blue sunny lake,
Where the wild flowers grow on its shore;
Oh 'tis there meditation is ever awake,—
And her, my companion I sooner would make,
Than the joys which the giddy adore.

Ye young and ye fair ones, to pleasure a prey,
Natures wildlings are fairer by far;
They sweetly put forth at the first glancing ray,
And bless their Creator by blooming all day,
Nor fade when the evening is near.

The rose and the lily; how beautiful they,—
How rich and how glorious the hue;
Yet nature arrays them in garments so gay:—
Fairest daughters of earth ye never can say
That nature has done this for you.

Far away; far away; where the fragrance of spring—
Where the bloom of the year never dies,
Oh there, where sweet flowers fresh odours shall bring,
I'll learn to admire each beautiful thing,
And from its instruction grow wise.

DELTA.

BUSINESS DEPARTMENT.

Remittances received on account of this Volume, viz:

By J. E. Rembert, for himself and James Newbury.
By George Smith for Philo Harwood. By Jos. Snelling,
for J. McLeish, and Lewis Priest. By J. H. for Wash-
ington Branch, Micajah Speight, Joseph Bouton, Geo.
Wright, James Grant, H. Bradford, C. L. Cooley, J.
Moreing, R. Julin, John Pitts, A. J. Bellamy, James
Crawford, John Thompson, Alfred Thompson, Josiah
Thompson, David Foust, and R. Thompson, \$1. James
Phillips. By Charles Kennon, for H. J. Bates. Tobias
Burke, Caleb Edmondson, J. C. Nunn, Miss Ann Har-
deman, Samuel Widney, William Apes. By Charles
Evans, for himself and Benj. Perry. S. Whitaker. By
S. J. Harris, for George Wright, Charles R. Eaton, and
Moses M. Parkham.

Remittances on account of First Volume, viz:

John Hodges. By J. E. Rembert, for D. S. C. Dis-
champo. C. Allen, for 1831 and 1832. L. W. Scott.
By H. Whitaker, for Miles Nash, for 1831 and 1832.
A. D. Barrow. By C. Kennon, for G. R. Brown. By
J. Martin, for G. Hepburn. R. J. Mason, M. White, R.
Weaver. By S. J. Harris, for Benj. Hicks, for 1831 &
1832, and John Summerville.

Receipts for Books—gratefully recorded.

Daniel Gibbons, \$5
Isaac Webster, 8

LETTERS RECEIVED.

J. E. Rembert, William Jackson, George Smith, (pa-
pers sent,) Thos. F. Norris, Joseph Snelling, Charles
Kennon, John Harrod, 2. Jas. H. Devor, Isaac Web-
ster, W. Eichbaum, J. A. Thomas, Jesse Martin, J. H.
Lanktree, David Ashton, (papers sent, corrections
made,) W. H. Bordley, James Howard, E. N. Statts,
James Allen, D. Felt, M. Scott, (books sent,) Lewis F.
Cosby, O. C. Comstock, jr. Daniel Gibbons, William
Apes, S. Mygate, W. S. Stockton, Charles Evans,
(with a list of new subscribers, papers sent,) Thomas
Melvin, S. J. Harris, with a list of new subscribers,
papers sent.)

Should we have neglected orders for either
Books or numbers of the paper, or any other request of
our friends, they will please write us, and it shall be at-
tended to. It is possible that some bills which we have
forwarded, may have been paid; such as have paid our
Agents and have since received bills, will also please
advise us, and credits shall be given.

Further orders can be filled for the first volume.
Ten copies, bound, will be sent for \$25—and a single
copy, bound, for \$3, until the 1st of August, when
the price, per volume, will be advanced 50 cents.
These who have subscribed for the second and can af-
ford it should have the first volume. In a few years
hence, possibly double the present price could not pro-
cure the first volume.

D. & C. LANDRETH's celebrated Garden Seeds and
Fruit Trees can be obtained of the Publisher. Cata-
logues at 12½ cents each will be forwarded to order.—
Postage must be paid. These gentlemen's Seeds are
in general use throughout the United States, and are in
high repute.

The necessities of the Publisher compel him
again earnestly to solicit remittances for the Books for-
warded to order. Also for balances due on the paper.
He hopes every one, without exception, will render him
the assistance so much required at the present time. Re-
mittances, per mail, at his risk.

PRINTED BY WILLIAM WOODY,
No. 6, S. Calvert-st. Baltimore.